

The Pacific Churchman

San Francisco, California

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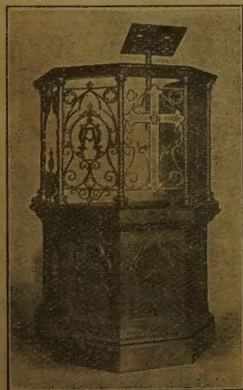
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OCTOBER 1, 1905.

THE CHURCH IN SAN FRANCISCO.

In our last issue we presented some facts in regard to the religious forces of San Francisco, and we promised to follow that presentation by further facts relating to the position of this church and its growth in the same city. The population of San Francisco in 1890 was 297,990; in 1900 it had increased to 342,782, and there is little doubt in most minds that the estimate of 400,000 in 1905 is conservative. In other words, the population increased 14 per cent between 1890 and 1900, while the half decade since has seen the great gain of 17 per cent.

What has the Church done during the same period? The first ten years bring satisfaction; the last five keen disappointment. The reports of communicants are: In 1890, 2,967; in 1900, 3,846,—a gain of 33 per cent, which is a growth nearly twice as rapid as that of the population. But this rapid progress has not been kept up. In 1905 the communicants reported number only 4,064, a pitiful gain in five years of just over 200, or about 5 per cent. The population has grown three times as rapidly as the Church.

This proportionate gain and loss is strikingly exhibited by a comparison of communicants and population. 1890 saw only one communicant to 100 of the population; 1900, one to 89; but in 1905 the ground gained has been lost, and the proportion of one to 100 has been re-established.

No one who cares for the Church can deny that this is a sad state of affairs; but to recognize it as such is to seek the cause of it and the remedy. It is perfectly obvious that the cause does not lie in a failure of the Church to commend herself to the young people brought up either within or without her fold. The confirmations during the last five years have shown no falling off. They have run as high as 294 in one year and have averaged 261. It is impossible to think that with the rapidly increasing population and the consequent steady accession from outside the city, the loss by death and transfer has been nearly equal to the total gain. The cause does not lie in lack of accessions by confirmation and otherwise. It must lie, then, in some sort of leakage, in some dispersion of those who belong to the Church. The fact of such is beyond a doubt. One large parish reports as lost and lapsed 189. Another reports unofficially that a house to house canvass has revealed nearly as many unregistered and in most cases negligent (inactive, dormant, irresponsible, lukewarm) communicants as there were registered.

Now let us turn to another set of significant figures, as having some bearing upon this fact. In 1890 there were twenty clergymen enrolled as in active work in San Francisco. In 1900 that number had actually *diminished to sixteen*. The Church began the new century shorthanded, and in 1905 the number of clergy has increased only to twenty-two. That is in the proportion of one clergyman to 185 communicants, which does not seem entirely inadequate. But it must be remembered that several of this small number are not doing really full and active parochial work; that it includes the city missionary, the growth of whose "parish" does not depend

upon his own devoted efforts; and that there is a very great inequality in distribution. The real shorthandedness and the consequent inevitable leakage come in the large parishes. With all the manifold parochial activities which fall to their lot in these days, it is simply impossible that two clergymen should keep in intimate pastoral relations with six or eight hundred communicants, or that such a force should not only prepare large classes for confirmation, but likewise train each member of the class during the early years of church life. We think, then, that a first practical cause is an insufficient number of clergy. It is of course beyond question that, if the clergy are not enough to prevent the scattering and loss of actual communicants, it is perfectly gratuitous to blame them for a failure to evangelize.

Again, it may be suggested that another cause of the Church's failure to grow in the city is the insufficient number of church edifices. Three missions have recently grown into parishes; but only one is a new point for church work. The parishes cover immense areas; the people will not go long distances to church unless they are very much in earnest, and thus hundreds are lost because no one is near enough to take thought for them. A city ought to have some very large churches in its most thickly settled parts, but it ought to have many small ones, far more than our present conception of city work has any room for. A second cause, then, we believe is the insufficient number of church buildings; and again it is plain that, *if neither clergy nor churches are enough to care for her own people, the Church simply cannot reach out to evangelize.*

But, after all, while these things may be satisfactory immediate causes, are they adequate explanations of the present situation? Most certainly they are not; for they must in turn be explained by deeper causes. These deeper causes are not far to seek. They are two. The first is the lack of any real conception upon the part of clergy and laity alike that evangelizing—reaching out to the unchurched multitudes, providing places for worship and clergy for the transient or scattered church people—is a sovereign duty of the Church of Christ. There are all too many people everywhere who would rather decorate their own church than build one in a neglected and needy part of the city. We have a completely false perception of the right proportion in Church matters. So long as our own parish churches prosper and are adorned we ask ourselves no uneasy questions about those who are going unshepherded. People of other parishes can sink or swim for all we care; and if there is need of a church in a certain district, let the people there get it. If they can't, they don't deserve it.

And all this brings us to the second cause, which is the lack of any real conception on the part of clergy and laity alike that the Church's work in a given city must be a unity, must be dominated by one purpose, and carried out with one united effort. This is true of almost every city; San Francisco is not a "sinner above others." Most of us are not really churchmen. We are merely individualists masquerading as churchmen. We don't really care, except in a vague theoretical way, that the Church should grow unless it means that our own parish

should grow too. Our first question about new work is always, "May it not perhaps take two people who rent pews away from us?" We would rather that we keep those two people than that the Church gain a hundred by a new work.

Furthermore, we claim to find our leadership and unity in the Episcopate; but most of us are really congregationalists. We have no desire that the Church work in a given city shall be a unity under the Bishop if it means that we must sink our own preferences, our own habits, our own petty parochial policies in the common purpose of spreading the kingdom. And so we fail, and must fail until we rise to the great conception of a united municipal duty on the part of the Church.

Such at any rate are the reflections which come to us in connection with these distressing figures. There is need of an adequate conception of the Church's evangelizing mission. There is need of an adequate conception of her united municipal duty. The churches in San Francisco must become the Church in San Francisco. Then you will get money and clergy and church buildings and growth in numbers, as well as in Christian life.

SEVENTH MISSIONARY DISTRICT

JURISDICTION OF SACRAMENTO.

Mare Island Navy Yard.—St. Peter's Chapel.—Rev. A. A. McAlister, Chaplain, U. S. N.—On Monday, September 11th, four more memorial tablets were unveiled with appropriate ceremonies. They were in memory of John Paul Jones, the father of the American navy; of Decatur, Lawrence, and Macdonough, heroes of the early history of our navy.

Evening prayer was said by Chaplain McAlister, assisted by the Rev. Mardon D. Wilson, Chaplain Fleming, U. S. N., and one other minister. Addresses were made by the Rev. Dr. Clappett on the memorial idea, by Captain Drake, U. S. N., on John Paul Jones, by Commander Underwood, U. S. N., on Decatur; Admiral McCalla read the address of Commander Gleaves on Lawrence, and the Admiral also made an address on Macdonough. Each address was immediately followed by the unveiling of the tablet mentioned.



The tablet in memory of John Paul Jones was designed by an employee of the Navy Yard and was entirely made in bronze in the Navy Yard. The Macdonough tablet was the gift of descendants of Admiral Macdonough. A very interesting feature of the occasion was the presence in the chancel of the Russian priest, the chaplain of the *Lena*. The

officers of this ship sat in the congregation side by side with the Surgeon-General of the Japanese navy.

The service and unveiling were followed by a delightful reception in the Admiral's house, after which the guests from San Francisco were brought to the city in the Navy Yard tug.

SALT LAKE.

Ordination in the Cathedral.—On August 13th, being the Eighth Sunday after Trinity, Mr. George Townshend was ordained deacon by the Bishop of Salt Lake.

Morning prayer was said at an early hour in the chapel, and at 11 o'clock the procession, consisting of crucifer, choir, candidate, clergy, and bishop, entered the church, singing the processional hymn, "O Sion, Haste." The Bishop preached an impressive sermon from 1 Cor. iv:1, 2, setting forth the duties and responsibilities of ministers of Christ. The candidate was presented by Rev. George C. Hunting, examining chaplain, and the litany was said by Rev. A. E. Knickerbocker.

At the choral eucharist "O Spirit of the Living God" was sung for introit. The Bishop was celebrant, and Rev. Mr. Hunting epistoler. After laying on of hands, the newly ordained deacon read the Gospel, and the service proceeded in usual order. The recessional was "In the Cross of Christ I Glory." The music was beautifully rendered by the vested choir.

The Rev. Mr. Townshend is a promising young man of scholarly attainments. While a candidate for Orders, he served most acceptably in charge of Epiphany Mission, Provo, and will continue to work at that point.

GENERAL NEWS

PEACE CELEBRATION.

The negotiations at Portsmouth, New Hampshire, which resulted in the termination of the war in the East and in peace between Russia and Japan, most fitly and significantly closed with a thanksgiving service in Christ Church, Portsmouth, at which the Russian Archpriest, Father Hotovitsky, and six other Russian priests from various cities sang the "Te Deum" at the altar. The service, which began about 5 p. m., was opened with a procession about the church, headed by the crucifer, next to whom came the rector, the Rev. C. LeV. Brine, in cope and biretta, with attendant acolytes, the choir, a number of priests of our Church, all in copes and birettas, then the Russian priests and choristers, carrying lighted tapers and attired in copes of white satin embroidered with gold. After a shortened evensong had been intoned, incense being used at the Magnificat, and a short address in English from the pulpit by Father Hotovitsky, the reverend father ascended to the altar and began the service in Russian, the choristers standing in the middle of the chancel in a sort of semi-circle facing the altar, with the director in front of them. When the "Te Deum" commenced M. Witte and Baron Rosen took their places in the chancel facing the altar, and when the archpriest held aloft the crucifix each kissed it and prostrated himself. The archpriest, crucifix in hand, briefly addressed the envoys, congratulating them and speaking of the blessings of peace. Several hymns were sung during the service and the benediction was pronounced by the Rt. Rev. Dr. Potter, Bishop of New York, who occupied the episcopal throne within the sanctuary. The Bishop of the Diocese was absent in Canada on his vacation, and could not be communicated with in time. The church was of course filled long before the service began, among those present being the whole of the Russian suite, Governor McLane, of New Hampshire, the third Assistant Secretary of State, Mr. H. H. D. Pierce, and Chaplain Dickens, U. S. N. A pew was reserved for the Japanese suite, but they were unable to be present. Thus, while closing a congress of international and historic importance, the service was also a signal step in the movement towards the union of the Anglican and Orthodox Churches.

CONVENT OF THE SISTERS OF THE HOLY NATIVITY.

On the 8th ultimo the Convent of the Sisters of the Holy Nativity at Fond du Lac, Wisconsin, was blessed by Bishop Grafton, assisted by Bishop Weller, his coadjutor, the chaplains of both Bishops, four in number, and twenty-five clergy, among whom were Father Hughson, O. H. C., and Father Parrish, O. S. B. The procession, as it marched slowly through the various rooms and corridors, was led

by one of the sisters carrying the cross, followed by Postulants, Novices, and Professed Sisters of the Order—twenty-one in all—and the Assistant Superior and Novice-Mistress of St. Mary's Convent, Kenosha, and Sister Anna Hobart, Sister of St. Monica. The procession, including associates and other invited guests, completely filled the house. Before commencing the circumambulation they were addressed by Father Larrabee on the revival in the Church of the religious life. That day, he said, was a landmark in the history of the American Church. Little by little the religious life was beginning to be valued, not because of its external work, but because of what it is in itself. Religious orders, because of the simple consecration of the whole life to God, are in our communion, as in others, the great bulwark of the Catholic faith. After the blessing of the house the Holy Eucharist was celebrated in the Sisters' beautiful chapel. The rule of the Order forbids the undertaking of any work in institutions, it being the intention of the founder that the Sisters should give themselves to the aid of the parochial clergy in teaching in Sunday-schools, preparing candidates for baptism and confirmation, and other work for the edification of souls. The building has rooms for forty Sisters and accommodations for twenty visitors, one object being to afford opportunity for the spiritual refreshment of the associates of the Order. The rooms are large, complete though simple, and well lighted, and beautiful pictures adorn the walls of the corridors.

CONFERENCE ON RELIGIOUS EDUCATION.

In connection with the installation of Dr. Edmund J. James as president of the University of Illinois, Urbana, Ill., October 17th, 18th, 19th, a conference will be held on religious education in State universities. The conference will hold two sessions, on Thursday morning and afternoon, of installation week.

The following topics have been suggested for discussion. Suggestions as to others will be thankfully received.

1. Within the limits set by our separation of church and state, what religious education may be undertaken by State universities?
2. What, if any, are the legal limitations?
3. What attempts have already been made?
4. Shall this training be delegated to the indirect efforts of teacher and student, or shall it be assumed as part of university instruction?
5. What place may the English Bible have in the curriculum of State universities?
6. The attitude of the church towards the religious life of students at State universities.
7. The obligations of the church.
8. The opportunity of the church at State universities.
9. What denominational objections, if any exist?
10. Shall responsibility be delegated to the Christian associations?
11. What methods of religious oversight have been undertaken by the church?
12. Is the interest of the church in religious education in the State universities incompatible with loyalty to its own schools?

THE CONVERSION OF UGANDA.

In a letter to Central Africa describing his impressions of the work of the English Church missionary in Uganda, the Bishop of Zanzibar gives a most interesting account of the marvelous changes that have taken place in that country. Invited by the Bishop of Mombasa to attend the consecration of his new cathedral, the bishop traveled by the Uganda Railway, accomplishing in about eighty hours a journey which formerly required three or even more months, through a country full of the biggest game, great flocks of hartebeest grazing undisturbed by the side of the track, while ostriches strutted about, the great bustard flopped around almost like a tame bird, and buffalo, rhinoceros and even occasionally lions are to be seen from the car windows. Near Naivasha is a beautiful lake where the Government has a zebra farm, and zebras by the thousand are visible all along this part of the line. The human population also varies. From the natives of the lower elevations, who are neatly clad, one passes to the much less clothed Masai and to the men and women of the Kavirondo district, who prefer to be entirely unclothed.

"What a mixture!" writes the bishop. "A railway with

comfortable up-to-date carriages, well-furnished restaurants, nicely served dinners; telegraph poles and telephones; giraffes and rhinoceroses, ostriches and lions, antelopes and buffaloes looking on, with primitive man (and woman) in his unclothed state walking about on the platform, ready to carry your bag and perfectly unconscious of appearing at all out of the common! Here is the first glimpse of Lake Victoria. You go straight on board the steamer which is waiting, and in an hour or two set off for the other side of the lake. The two steamers on the lake are most luxurious, beautifully fitted up with everything the most exacting traveler could require. The passage across the lake takes about seventeen hours; it is some 160 miles, the steamer keeping pretty closely along the equator most of the way."

More wonderful, however, are the triumphs of the gospel. In the course of a week's stay with Bishop Tucker at Mengo Bishop Hine was immensely impressed with the excellence and thoroughness of the mission's methods and with the astonishing progress that has been made in comparatively so little time. Twenty years ago the court of the two kings of Uganda, Mtesa and Mwenga, was the scene of horrible cruelties, of the martyrdom of the first Christians, the murder of Bishop Hannington, and the mutilation and burning of Uganda boys. There were then no more than 108 Christians in the country. There are now, the bishop found, "over 60,000 baptized Christians, 15,400 communicants, 18,484 children under instruction, and 3,683 catechumens. Last year 6,335 adults were baptized and 2,965 infants. And there are 1,082 churches, 32 native clergy, 1,552 readers and teachers, and 224 women teachers; 303 teachers in training and 12 candidates are being prepared for ordination.

The senior clergy, men like Henry Wright Duta, for instance, have a house to live in and gardens to grow bananas in, and 27 rupees (or, with hut tax added, 30 rupees) a year. Readers receive from 16 to 18 rupees, and teachers from 6 to 14 rupees a year. The people build their own churches; the cathedral at Mengo, dedicated to St. Paul, was almost entirely built by voluntary work and free offerings on the part of the native Christians. At Easter it is the custom now to give the Easter offerings to augment the stipends of the native clergy. Last Easter about 500 rupees was given in this way. All this points to a native self-supporting church—that thing to be desired which we have in the Universities' Mission always aimed at in theory, but have not yet attained to in practice.

"I spent one Sunday at Mengo and had the opportunity of seeing such a native congregation as I have never before seen in Africa. There were between 2,000 and 3,000 people present, and several hundred communicants. It was, as it happened, a rather special occasion, 'Empire Sunday,' but the average Sunday congregation is nearly as large. The cathedral is a vast cruciform building with a marvelously constructed roof, with a kind of central octagon. The services are of an austere simplicity, but very devotional. I preached at this service, with Rev. E. Miller as interpreter (Rev. xi:15). The cathedral, nave and transepts seemed to be full to the doors, but I was told that there was room for perhaps another thousand or so, who would have been there had not the morning threatened rain."

Week-day classes are held in the cathedral for the study of the Scriptures. Morning prayer is said daily, and there is a midday weekly communion. Over thirty adults were baptized the afternoon the bishop was there. Bishop Hine missed some of the warmth which characterizes the services at Zanzibar, and especially the music, the people at Mengo being, for Africans, peculiarly deficient in musical ability.

In the industrial department are workshops for printers, carpenters, etc., and the packing and cleaning of cotton promises to become a very important industry. All the boys in the various workshops are mission boys. Equally surprising is the advance in educational work.

There are three principal schools at Mengo. There are over 300 boys in the boys' school. Fees are charged for all but the most elementary lessons in reading and writing. They amount to about 10 rupees a month and go toward the expense of school material, repairs, etc. There is also a girls' school with 130 pupils; it is a new building of brick with an iron roof and cost 960 rupees. Most of this sum was subscribed by the native Christians. "One of the ordination candidates interested himself in the matter and went around from house to house personally collecting the money." But what seemed the most important and far-reaching educational effort in Buganda is the high school for sons of chiefs. "There

are some forty boys there now in residence, most of them heirs to important chieftainships, several of them already rulers (although as yet minors) of great stretches of country and of thousands of people. A Christian chief generally means a Christian people, and in no way is the foresight of the C. M. S. authorities better shown than in this plan so successfully inaugurated of educating the future rulers of the country and bringing them up from early youth in Christian surroundings and under Christian influences. The boys live a simple life, good discipline is maintained, and a thorough and sound education is given them, under the superintendence of Mr. Hattersley, the head master."

A fine hospital has two large wards and an excellently fitted operating room and laboratory, besides a separate dispensary for outdoor patients.

"What," asks the bishop, in conclusion, "are we to say of all this work? How deep does it reach—how far is it only a superficial veneer of civilization and religion? The last twenty years have produced such a revolution, due almost entirely to the Christian missions, that the whole Baganda race seems to have been reborn. Twenty years ago a visitor might well have said: 'Can any good thing come out of Uganda?' To which in 1905 I can only reply: 'Come and see.' But will it last? Is it a real step onward, or is it a kind of change which will flourish only under the protection of the English flag or the English race? Will not a people who so easily have shaken off their heathenism just as easily shake off their Christianity, should adequate cause arise? I don't think so. There is something here that has touched more than the surface and gone down into the very heart of the people. It is not for me to criticise the methods followed by the Church Missionary Society, nor to compare and contrast them with those of the Roman missions, who also number their thousands and tens of thousands of converts. Here is the fact, which he who runs may read: the kingdom of God is here, and I can only feel that this is the Lord's doing, and truly it is marvelous in our eyes."

A BISHOP'S MOVE.

Great Success Attending Bishop Knox's Mission at Blackpool.

Broadcloth and the sand of the seashore have made a goodly combination at Blackpool during the Bishop of Manchester's beach mission.

You see the sand upon the broadcloth, even in the heart of the town. It is a kind of hall-mark of the mission.

But when all the novel, quaint and sometimes amusing pictures of this splendid mission are forgotten two great, significant facts will be remembered—first, the descent of the Church to rub shoulders with the vast, clamorous multitudes on the seashore, to preach, not doctrine, but simple, fervent evangelism, amid the beach Babel; and, second, the whole-hearted response of the multitudes, not only to the bishop, but also to the humblest of his undergraduate assistants.

The Bishop of Manchester is strongly evangelical, and therefore it was no wonder that his first sight of Blackpool at holiday time, with human beings swarming like ants over its three miles of sea front, moved him to make this effort.

The bishop has spoken as man to man in direct, telling language. Every week night Dr. Knox has preached in the parish church to great crowds which have torn themselves from Blackpool's thousand pleasures, and every day he has delivered two searching, plain-spoken sermons on the sands.

The Seashore Sermons.

And these sermons on the seashore, whether by Dr. Knox, his clergy, or by his undergraduate missionaries, have been of a class with the finest appeals of Nonconformist and Salvation Army revivalists.

Simple texts, homely language, spiritual fervency—nothing, not even the pathos and occasional humor, has been wanting of the methods of addressing the people which General Booth himself employs. And the throngs of hard-working men from north country mines and mills, and their equally hard-working women folk, have rather liked the experience of hearing the old plain message delivered in cultured university tones.

There has been no noise of ranting at the services, nothing whatever of bad taste. The people have sometimes stood for an hour and a half, singing or listening with thoughtful, reverent faces to the exhortations of the clergy. The services have placed it beyond a doubt that the masses like order and dignity in Christian exercises, and the Anglican Church

has found in this precedent that it has a great power over the masses.

I have watched the undergraduates working at Blackpool, and found that when Dr. Knox is away and the services are over they are indefatigable in their efforts to help the people. As a matter of fact, these young fellows may almost always be found upon the sands giving away tickets of invitation to the services, or speaking the helpful word to little groups of inquiring holiday makers.

The Friend of Children.

It may have been the novelty of seeing a lord bishop trudging the sands, smiling tenderly upon the little children as he stepped over their sand castles and pits, and preaching by the side of the sea that first drew the crowd to follow Dr. Knox. But now they follow him out of love for his sunny face and kind words. He has become an idol of the children. They could not understand his black apron and "funny hat with little ribbons" at first, but following him to look at his clothes, their eyes rested on his face, and now wherever his tireless legs carry him among the donkeys, the sand castles, and the hawkers' booths the little ones follow, looking into his face to catch a smile.

It is the same with the men and women. They do not dig the bishop a sand church to preach in, as the throngs of little children do every day at their own service point at South Shore, but they stand in ever-growing crowds to listen to his sermons. And when Dr. Knox has invited any who have doubts or difficulties to come to him at Rossall School, and has given the multitude his bishop's blessing, scores come up to him and say: "God bless you, sir," or "We shall not forget you."

Sometimes Dr. Knox emphasizes a point by speaking in the Lancashire dialect. For example, answering a question on the mystery of pain raised the other day by a Freethinker in the crowd, he told the story of a miner who called himself an infidel and who was working in the mine when some coal began to fall. The man shouted: "Lord, save me!" "Then," said the bishop, "a fellow miner turned and said: 'Ay, there's nowt like cobs o' coil to knock th' infidelity oot o' a man.'"

The Bishop of Manchester tells me the success of the mission has overwhelmed him. Can one doubt it, seeing that the venture from the pulpit height to the thronged seashore, made in fear and trembling because of the traditional high dignity and conservatism of the Anglican Church, has met with such marked approval and success?

Dr. Knox cannot speak as to whether others on the Bench of Bishops will likewise descend to the people, but the clergy at Blackpool say that the example must spread, seeing the power it has revealed.—London Daily Express.

The Christian Indians living on what used to be the Yankton Reservation, having asked to be allowed to be the hosts this year of the great annual Indian Convocation, Bishop Hare called the Convocation to meet at a point about four miles from old Fort Randall, but on the other side of the Missouri. Accordingly Indians of about a dozen different tribes assembled, many having occupied weeks on the journey, many of the wagons bearing banners with the Christian emblem and the motto "Conquer by This." Fully five hundred tents, containing on the average five persons each, were pitched on the ground. When Convocation opened the delegation from each of the ten departments of the mission field, headed by its flagbearer, led a procession of forty Indian catechists in black cassocks, followed by white and Indian clergy and the Bishop in their vestments. Perfect order prevailed. Last year the offerings of the Indian women of the Diocese amounted to \$8,075. The amount this year is not yet known.

A CORRECTION.

In a paragraph in our issue of the 1st ult. relating to the recent death at an advanced age of Doctor of Music Charles Steggall, the English organist and composer and musical editor of "Hymns, Ancient and Modern," it was stated that he had been for many years organist of the Temple Church in London. This, as a correspondent has pointed out to us, was an error. It was Lincoln's Inn Chapel to which Dr. Steggall was appointed organist in 1864. The chapel is to the great law college of Lincoln's Inn what the Temple Church, originally founded by the Knights of the Holy Sepulchre, is to the law college of the Temple, and both have for many years been celebrated for their music.

ST. LUKE'S HOSPITAL.

St. Luke's Hospital is one of the organized charities of the Episcopal Church in the Diocese of California. It is controlled by a board whose members are nominated by the standing committee of the diocese.

The hospital owns its own grounds and buildings and is thoroughly equipped for its work. Some years ago the Gibbs pavilion, a new brick building, was erected. At that time the hospital was clear of debt, but a mortgage of \$45,000 was secured with which to obtain funds to apply toward the building of the Gibbs pavilion. This mortgage remains unpaid.

Most of those who come to the hospital pay, just as at any other hospital. Far beyond any reasonable demand upon its means, however, St. Luke's acts as a charity hospital.

The record of charitable and free work from October 1, 1904, to date (September 26, 1905), is as follows: Sixty-two persons treated at a cost to the hospital of \$4,570.25.

The exact amount received by the hospital from the churches in the diocese of California for the corresponding period has been \$140.80.

Out of the earnings of the hospital it is necessary to pay the running expenses and keep up the buildings and equipments. The amounts received from pay patients have been used to meet these charges, and the surplus has been expended in caring for charity patients or in allowing the admission of patients who pay less than the regular rates. If the hospital undertook to receive all patients free of charge, the next day it would have to close its doors, as it would be without any income; but by charging moderate rates it earns a small profit, and with this profit it is enabled to receive some patients free and some at reduced rates.

Donations to St. Luke's Hospital of recent years have been merely nominal in amount. St. Luke's stands ready to do all the charitable work which its means permit. It has the appliances and employs the skill with which to care for the sick. It is therefore ready and able to administer to suffering humanity all funds which may be donated to it. As long, however, as it receives no gifts its charitable possibilities are limited to what it is able to save out of the amounts received from pay patients. In these days of numberless general hospitals the profits are very small.

Under our canons provision is made for a collection for the benefit of St. Luke's Hospital on what is known as Hospital Sunday—that is, the Sunday nearest to St. Luke's Day, which will be October 15, 1905.

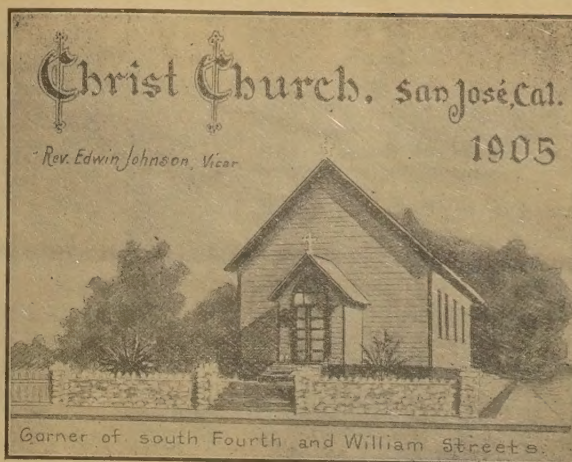
In many of the Eastern States a similar collection is taken and large gifts secured.

At the present time all the wooden buildings of the hospital are in great need of new roofs. With the approach of winter the old roofs promise to be no longer serviceable. To renew them will cost \$1,500. In view of the many improvements lately installed at the hospital, including a new electric lighting plant and an X-ray apparatus, a new well, new laundry equipment, extensive surgical supplies, and other betterments, and in view of the recent heavy expenses attendant upon the opening of Duncan Street alongside the hospital site, and the necessary building of a retaining wall by the hospital nearly 200 feet in length along the line of the new street, the hospital is cramped for funds. The necessity for new roofs creates a serious difficulty. At this crisis, therefore, the managers of the hospital appeal to their constituency, the church people of this diocese, and ask them, at the offering on Hospital Sunday, October 15th, to furnish them with the means to reshingle the roofs. Should the hospital be obliged to borrow the money and put on the roofs without outside assistance, it would mean that until the cost had been earned out of the small profits coming from pay patients no charitable work could be done—none of the many calls of the sick poor could be heeded. Anxious as the managers might be to relieve distress, they would be without the means to do so, as their first duty would be to pay their honest debts before undertaking to make gifts to others.

It is hoped, therefore, that the church people of this diocese will come to the assistance of St. Luke's Hospital in this emergency and enable it to go on with its good work.

CHARLES D. HAVEN,
President of St. Luke's Hospital.
SIDNEY M. VAN WYCK, JR.,
Secretary of St. Luke's Hospital.

"Much better lose a jest than a friend."

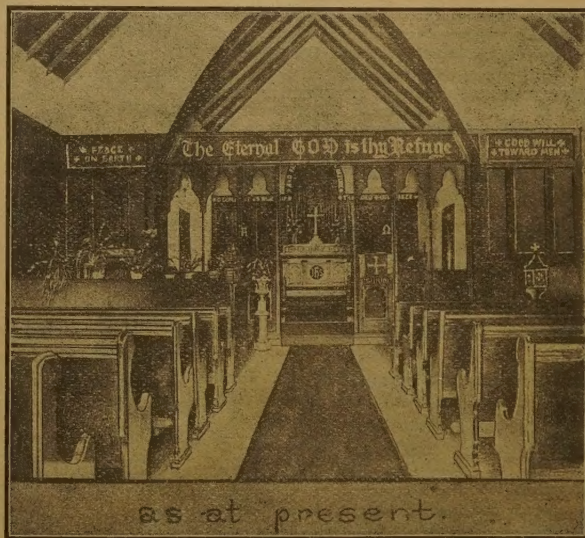


history.—Organized December, 1892, Christ Church Mission, worshipped for a time in Druid's Hall, South First Street; later, in a room in the Park Hotel. In 1900 a lot, corner of South Market and San Salvador Streets, was leased for five years, a building was purchased from the United Presbyterians, moved on to the lot, enlarged, and refurnished. In April, 1905, the lease expiring, the lot was vacated.

A Problem.—The beginning of our work together last October found us with a twofold problem:—I. A new location; where? II. Funds for (a) the purchase of a lot, (b) the moving of the building, and (c) the improvement of the property; whence?

Problem Solving.—I. March 16, 1905, the Vestry of Trinity Church, meeting with the Bishop and Archdeacon, resolved that: "the plan of Christ Church Mission to purchase the lot corner of South Fourth and William Streets as a new site be approved."

II. The Diocesan Board of Missions made a loan of \$1,000, to be repaid in five yearly installments of \$200 each with interest at 2 per cent. The lot costing \$875, a balance of \$125 remained toward moving the building. A further \$400 has been raised, and improvements to the value of nearly \$700 have been made.



We are grateful to all who have aided us, and proud of the results obtained. We have been fortunate in much, as in the good work and reasonable charges of the mover, Mr. Con Brown. Two others submitted bids, one of \$365, the other \$350. Both these men proposed sawing off the vestry room. Mr. Brown did the work for \$200, and carried the building through safely and intact. Again a firm donated \$40 worth of cement, another gave us \$150 worth of stone, and another gave 60 feet of wire fencing. Several other valuable donations have been received.

We have given to the work that the year's special need has necessitated much labor and care, but have been cheered in it by the good will and service of the faithful workers in the Mission, the sympathy and aid of those outside who have helped us, and the very effective help of our Warden, Mr. W. P. Squires.

EDWIN JOHNSON, Vicar.

"The highest exercise of charity is charity towards the uncharitable."

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

1. XV. Sunday after Trinity. (Green.)
6. Fast.
8. XVI. Sunday after Trinity. (Green.)
13. Fast.
15. XVII. Sunday after Trinity. (Green.)
18. St. Luke the Evangelist. (Red.)
20. Fast.
22. XVIII. Sunday after Trinity. (Green.)
27. Fast.
28. St. Simon and St. Jude. (Red.)
29. XIX. Sunday after Trinity. (Green.)
31. Eve of All Saints' Day. (White at Evensong.)

PERSONALS.

The Bishop of California made a hurried trip to Chicago in the latter part of September to attend the Brotherhood Convention and to make an address on "The Mother Church of the English Speaking People and Her Mission to all the World." He preached in two of the Chicago Churches on Sunday, September 24, and returned to San Francisco by Wednesday, September 27.

The Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, and the Rt. Rev. Dr. Davies, Bishop of Michigan, have asked for the election of Coadjutors for their respective fields, the reason in each case being continued bodily infirmity.

The issue of this paper for September 15 was mailed to the San Francisco subscribers on September 15, and to subscribers outside San Francisco on September 16. Our San Francisco post-office has not become adjusted to its magnificent environment, and from every direction come complaints of non-delivery of this paper. We believe it was generally delivered on September 22, having taken exactly a week to get from our grand new post-office to our subscribers within the city. We hope this delay will not occur again, but all our efforts to be on time will be unavailing until our post-office is working smoothly again.

Mrs. Alfred S. Clark, formerly of Stockton, has opened a private boarding-house at 1720 Pine street, between Franklin and Gough streets. There are three desirable rooms still unoccupied. Mrs. Clark refers, by permission, to the Bishop of California.

A meeting of the Convocation of San San Jose is called for Tuesday and Wednesday of this week, October 3d and 4th, at Watsonville.

The vacancy in the rectorship of Christ Church, Lexington, Ky., caused by the removal of the Rev. B. P. Lee to Los Angeles, has been filled by the election of the Rev. W. T. Capers of Asheville, N. C.

The address of the Rev. Barr Gifford Lee is changed from San Pedro, Cal., to Salem, Oregon, where he is Rector of St. Paul's Church.

The Rev. B. M. Weeden is expected to arrive in San Francisco in time to officiate on Sunday, October 1.

The Rev. H. A. R. Ramsay, Rector of St. Paul's Church, Virginia City, Nevada, has accepted a call to become Rector of St. Peter's Church, Carson City, Nevada, made vacant by the resignation of the Rev. B. J. Darneille to take effect December 1, 1905.

The Rev. W. D. Williams, D. D., sometime of San Francisco, but now of Iowa City, Iowa, spent his vacation on the Pacific Coast, and his Parish Messenger just received has some words of pleasant remembrance. The paper is always welcome.

REV. E. STEELE PEAKE.

The Rev. E. Steele Peake, who will be remembered by many of our older readers as Rector of Trinity, San Jose, and afterwards of St. Luke's, San Francisco, during the ten years 1866 to 1876, entered into rest August 28th, at the home of his daughter, Mrs. E. A. Pray, at Valley City, N. D. In Mr. Peake the Church in Minnesota loses its last living link with the priests of its early days and one of its most faithful and earnest missionaries. Ordained deacon by Bishop Kemper in 1852 to a tutorship in Nashotah, he began his missionary work in Minnesota three years later—having been ordained priest the year before—and continued it until the civil war, during which he served as chaplain to the Twentieth Wisconsin V. I. He was a member of the Primary Convention of Minnesota and one of the electors of the late Bishop Whipple. At Detroit (Minn.) and at Moorhead, and later as chaplain, first of St. Mary's School, Faribault, and then of the Church Home in St. Paul, he has won the affectionate remembrance of a large number of people by his gentleness and earnestness. During a visit to this State about two years ago he honored the "Churchman" with a call and became a subscriber. The Rev. E. W. Burleson of Jamestown, N. D., administered the Holy Communion to him the day before his death, which seemed to be the result of the gradual wearing out of his bodily power.

ARMITAGE ORPHANAGE.

On Thursday, September 14, the corner-stone of the new building was laid with simple and appropriate ceremonies by Mr. Charles Templeton Crocker, on behalf of the donors. The Bishop of California presided, and eight clergymen were present in their vestments. Addresses were made by Mr. Henry T. Scott, by the Very Rev. N. B. W. Gallwey, Dean of the Convocation, Rector of the Parish and Chaplain of the Orphanage, and by the Bishop. The service was said by the Bishop, assisted by the Archdeacon, the Dean and the Rev. W. A. Brewer, and the choir of the Parish Church rendered the music most acceptably.

After the service light refreshments were served on the lawn, and the day closed very pleasantly.

Much might be said of the bearings and meaning of this occasion, but our intention now is to present the record of the facts, which suggest their own comment.

DAUGHTERS OF THE KING.

At a meeting of the Local Assembly held at St. Mark's, Berkeley, April 29th, 1905, five Chapters were represented.

The important question of sending a delegate to the Triennial Convention was discussed and settled. An assessment of one dollar and a half was levied upon each Daughter, to be paid in three annual payments.

It was moved that the expenses of the President be paid when visiting Chapters officially.

Miss Ryerson's amendment as to wording of section 3, article III of the Constitution was discussed and laid over until next Assembly.

At the Local Assembly meeting held on August 28, 1905, at Holy Innocents' Mission, seven Chapters responded.

Miss Ryerson's amendment again laid over for further discussion.

The Local Assembly extended sympathy to Holy Innocents' Chapter in the loss of Mrs. Chase, and resolutions of respect to her sweet memory were embodied in the minutes of the meeting.

The Annual Local Assembly meeting will be held at Trinity, October 28th, 1905.

STANFORD UNIVERSITY.

The work of decorating the interior of the Memorial Church at Stanford with mosaics is almost completed. In the nave of the structure a series of mosaic pictures dealing with New Testament subjects has just been finished by the Italian artisans.

The solid gold of the nave has been broken by inserting mosaic emblems. Four designs have been placed in the west aisle, and the east aisle is yet to receive the same number. At the south end of the west side is a mosaic picture of Veronica.

The cross, three nails, and hammer, are grouped to form the next design, and represent the instruments by which Christ was put to death. Another group is made up of the ladder, spear and sponge used in the crucifixion.

On the east side is to be placed the "Dove of Peace," "Crown of Thorns," "Lillies of Purity," and "Charity."

Last Registration Figures.—Figures given out by the Registrar's office at Stanford recently, amply fulfill the prediction that the enrollment this year would be larger than ever before. The total registration to date is 1,561. At the corresponding date last year 1,351 students had registered. The total increase for the year is 210, while the freshman class exceeds its predecessor of a year ago by 100 members. The 1,561 students are divided into 986 former matriculates and 575 freshmen.

SEAMAN'S INSTITUTE.

Mr. Dodge, a prominent church worker in Honolulu, and one much interested in the Institute there, while on a short visit to this city gave an interesting address on August 13th. We felt it a real privilege to listen to him, for his words revealed a true poet.

On the second and third Saturday of this month two cricket matches were played in the recreation grounds of Golden Gate Park. Captain Auld, of the "Kynaree," which has been lying for

over two years in Oakland Creek, brought an eleven to play the Seamen's Institute team, of which Mr. Collison is captain. These interesting matches are largely owing to Captain Auld being such a keen sportsman, not only playing himself every Saturday, but he also brings his sailors to play too. The "Institutes" owe their recent triumphs chiefly to the brilliant playing of Mr. Collison, who was a celebrated cricketer in his own country.

We are all smiles at the Mission now, for a number of new ships have just arrived, viz., "Port Stanley," "Port Logan," "Lismore," "Samaritan," "Sardorene," and "Inversnaid," each of these having from six to eight apprentices, besides officers and crew, many of whom are old friends. Besides the ships already mentioned, alongside are the "London Hill," "Dunsyre," and "Red Rock." "Wm. Mitchell," just sailed.

We miss the regular attendance of the officers and engineers of the British steamer "Dumbarton," which has just left us for Siberia, expecting to be here again about Christmas time.

Much interest is displayed at the open-air services on East Street. It is hard to gauge the results of these meetings. Numbers may mean much or little, but it is certain that God's Holy Spirit, speaking from the lips of His workers, must sink deep into the hearts of some. Help is needed here.

On Tuesday, October 3d, at 8 o'clock, a concert will be given by Baroness Von Meyerinck for the benefit of the Seamen's Institute at their hall, 33 Steuart Street. Tickets can be obtained at that address for 50 cents. Take the same cars that you would take to go to the Ferries, and get off one block from the terminus.
M. A. W.

DIOCESAN NEWS.

Fresno.—St. James' Church.—Rev. Harvey S. Hanson, Rector.—Regular services, after the summer vacation, were taken up on the XIII Sunday after Trinity. The day began with a celebration of the Holy Communion at 7:30 A. M. at which there was a good attendance. The Sunday-school made a good showing, and the Morning and Evening Services were well attended.

The work of providing a new rectory to take the place of the one destroyed by fire last January is being vigorously pressed, and by Christmas we hope to have completed the building at a cost of five thousand dollars. The rectory will be similar in architecture to the Church and will be of brick.

Hanford.—The Church of the Saviour.—Rev. D. M. Brookman, Rector.—This Church was closed during the month of August, almost every one having been driven away by the intense heat. Services were resumed on the first Sunday in September; and a week later the Rector officiated, having returned from a two-months' vacation spent on Puget Sound. In his absence lay-reading services were conducted most efficiently under the direction of Mr. V. E. Hill, Junior Warden.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clappett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

New subscribers can obtain the SPIRIT OF MISSIONS and the PACIFIC CHURCHMAN for \$2.50.

We are also authorized to receive new subscriptions to THE CHURCHMAN (of New York) and THE PACIFIC CHURCHMAN for \$3.00.

WANTED—A satisfactory agent to solicit subscriptions for the PACIFIC CHURCHMAN in San Francisco and vicinity. Liberal commission offered, and proper references required.

HOAG & LANSDALE**Real Estate Brokers**

108 Montgomery Street, San Francisco

The vestry has recently been at some pains to secure photographs of the former missionaries and rectors connected with the parish. These have now been secured, and will be framed for permanent use, together with photographs of Bishops Kip and Nichols.

The vestry has decided that there shall be a Parish Endowment Fund. An offering to originate such a fund will be made soon, and it is expected that it will be added to from time to time.

(Continued on page 11.)

MISSIONARY COMMENT

FUNDS FOR CHURCH EXTENSION.

There has not been anything in our Diocesan life which has given so much cause for encouragement as the steady progress made in the matter of meeting the apportionment for church extension. Since the initiation of this principle of securing funds for the missionary work of the Church, the financial returns have gone steadily forward. Our attention, however, has been attracted more than ever this year to the quarterly returns for church extension work in our Diocese. The cause has been the remarkable showing of so many parishes having sent in funds that either pays up their apportionment in full or in proportion up to date. We commented upon this fact last June, when for the first time the Board of Missions faced the summer months without a deficit in the treasury. And not only was there no deficit, but the treasurer's report showed a balance of over eleven hundred dollars. As we write, a schedule has come from the treasurer giving the latest returns since the third quarterly offering has been taken. This statement sustains the same encouraging outlook. While not all the parishes have sent in their offering for the third quarter up to this date, yet those who have maintain the same proportionate progress of the previous offerings of this year. We note that the following eight parishes and missions have already paid up their full apportionment: St. Peter's, San Francisco; Holy Innocents', Corte Madera; St. Mary's, Pacific Grove; St. Peter's, Redwood City; St. John's, San Miguel; Trinity, Madera; St. Luke's, Merced; St. James', Sonoma. Indeed, the showing is stronger still, for every one of the eight have paid *over* their full apportionment, while one of them, Holy Innocents', paid in *over double* their amount. In addition to this, we note that two other missions—Church of Our Saviour, Mill Valley, and St. James', Monterey—have paid up the full sum allotted to them. Besides the above, there are thirteen parishes and missions which have sent in their offerings for the third quarter, and of these, seven have paid in three quarters of their apportionment. Of the remaining parishes and missions, eighteen have paid in half, twenty-three have paid something, while six so far have not sent in anything. We could not help expressing amazement as we read the names of those churches—all of them parishes with but one exception, and with a total apportionment for the six churches of \$833. This situation we hope—yea, we believe—will be redeemed before the end of the year.

Taking the situation as a whole, it is the most encouraging that the Diocese has experienced in the history of her missionary finances. The principle of apportioning each parish has won out. We believe that the next step in the logical development of this plan will also win out when it gets a fair trial, i. e. *apportioning the apportionment to the individual*.

RETROGRESSION THROUGH CARELESSNESS.

We need the inspiration which comes from such an encouraging report as we commented on above to prepare us to meet the disappointment which is in store for those who read the final report of the offerings sent in for General Missions (domestic and foreign). We have just secured from New York a special report of the standing of our Diocese, as the books were closed for the financial year on August 31st. It was only last month that we took great encour-

agement in pointing out the steady increase in the offerings sent in from parishes and missions during the past four years. The total amount for last year being \$1,353.88. We regret far more than we can express that we have to record a falling off for the year just closed. The total offerings sent in from parishes and missions amounted only to \$1,232.28—a decrease of \$121.60. The total sent in for miscellaneous contributions amounted to \$431.90, which is a decrease of \$196.23 from the preceding year. Thus we record a backward step which must cause us humiliation. We did not boast of the *amount* we sent in last year from the churches (it was all too small towards an apportionment of \$6,000), but we did feel that the steady, progressive increase with each succeeding year since 1900 indicated a growing interest in General Missions and appreciation of our responsibility. But the hardest part of the situation to face is the fact that there need not have been any cause for disappointment or humiliation—for we know of one parish, and are informed of others, where *offerings were taken up, some of them months ago, aggregating between three hundred and three hundred and fifty dollars*. This brings the responsibility back to the parish treasurers. Laymen seldom can resist the temptation every now and again to remind the clergy how lacking they and the churches are in business methods. We, on the other hand, cannot refrain from yielding to the temptation of reminding laymen that *they* make up the vestry and trustees of the Church, and that, if their business was conducted in the same manner as they so often conduct the business of a church, they would be bankrupt or have lost their credit inside of one year. We speak thus strongly because this matter of treasurers not sending in offerings after they are taken up is an old grievance in the history of Diocesan as well as General Missions, *and it is not business*. In one of the instances referred to, we know the rector made a very special effort to secure a good offering,—and he secured it,—and it is, to say the least, disappointing that his efforts and the response of his parish should, so far, count for naught at the Church Missions House in New York, through the carelessness of the treasurer of the parish in failing to send in the offering the people had made. While thus theoretically we must rank our Diocese as having taken a backward step in offerings for General Missions, since the record so reads, yet we congratulate and commend those rectors and their congregations who answered the appeals made throughout the year, and who in fact kept up the march of progressive giving to this great cause. An analysis of the report shows that twelve parishes and missions paid their full apportionment or over—one of them double the amount. Four paid in half their amount. Twenty-one gave something, while thirty-eight sent in no offering.

The Rev. Francis Procter, whose "History of the Book of Common Prayer, with a Rationale of Its Offices," has been a text-book for students preparing for holy orders for more than half a century, the eighteenth edition having been revised by the Rev. W. H. Frere with his willing co-operation, recently died at his vicarage, Witton, Norfolk, England, at the age of 93. Mr. Procter was ordained deacon in 1836, and in 1841 was elected Fellow of St. Catharine's College, Cambridge, and acted as tutor of his college till 1846, when the late Bishop Stanley of Norwich, the ornithologist, and father of Dean Stanley, collated him to the vicarage of Witton, which he held for sixty years.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.**CALIFORNIA BRANCH.**

President—MRS. JAMES NEWLANDS, 2902 Clay Street, San Francisco.

Secretary—MRS. A. M. LAWVER, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—MISS L. J. GIBBS, 3525 Washington Street, San Francisco.

Diocesan Meeting.—Monday, October 2d, at 2:30 P. M., in the Sunday-school room of St. Luke's Church, San Francisco. Miss A. S. Wall, Missionary in Sendai, Japan, is expected to talk of her work.

Parish officers are requested to bring the above to the notice of their members, and to attend promptly the Officers' Meeting at 1:45 o'clock, same place and date. A good attendance is urged, as business of importance will come before the meeting.

The Alameda County Quarterly opening the season's work was held in St. Mark's Parish House, Berkeley, on the 14th ult. A large and representative gathering reported the progress of the work. The Vice-President read selections from Bishop Van Buren's recent leaflet, and urged interest in the hospital to be built at Ponce. The offering was made for that object.

Miss Wall was the afternoon's speaker. She told of the work in Japan as she had seen it and shared in it, and of the spirit of patriotism animating and pervading the people, and she closed by singing "Onward Christian Soldiers" in Japanese, affecting deeply the hearts of the hearers.

St. Luke's Hospital, Ponce.—In response to Bishop Van Buren's appeal the New York Churchman publishes acknowledgments aggregating up to September 1, \$3,930.45. Our treasurer has forwarded \$63.60 for this object, and reminds Auxiliary women that they may yet send to her their gifts of fifty cents, as requested by the Bishop.

Announcement Concerning Missionaries.—The Rev. Kong Yin Tet, with his sister, Mrs. L. S. Chin, passed through San Francisco late in September on their way East from Honolulu, where Mr. Kong occupies a high place in the esteem of the Church. Mrs. Chin, a widow, goes to the Church Training and Deaconess House, Philadelphia, to fit herself for work among her people in the District of Hankow. On Mr. Kong's return journey to his Diocese we hope to hear him in our churches.

Miss Bender, nurse, going to Bishop Graves, Shanghai, sailed on the Manchuria September 27th. We had the pleasure of meeting her in her short stay.

Miss Wall, on furlough, after hard work in Sendai, Japan, will be in San Francisco after a visit to Southern California, when she may be called upon to speak at Branch Meetings. The date of her return will be announced, and we shall be glad to make appointments for her with Branches at a distance, as far as possible.

Dr. Mary V. Glenton, in charge of Elizabeth Bunn Memorial Hospital, Wuchang, expects to sail for China in the first week of November.

Good News from the Church Missions House.—Latest advices report the Auxiliary Apportionment for 1905—\$100,000 in excess of "Specials"—completed, and the Board closing its books without a deficit. The Reserve Fund has still to be made up.

SUNDAY-SCHOOL DEPARTMENT.

The third Sunday in October is recommended by the American Church Sunday-School Institute to be observed as "Sunday-School Day." This recommendation is endorsed by our Diocesan Sunday-school Commission, and it is suggested to the several parishes and mission in the Diocese that October 15th be used to bring the work of the Sunday-school prominently before our people. The observance of the day should begin with an early communion especially for Sunday-school teachers and workers, and it is hoped that the clergy will at the morning service preach on the work of the Sunday-school with special reference to the opportunities and needs in their own cures.

In San Francisco and Alameda counties arrangements are being made for union mass meetings of the Sunday-schools in one of the churches in the afternoon. The details have not yet been perfected, but complete information will be sent to the clergy within a few days.

The Sunday-schools of Oakland, Alameda, and Berkeley will hold their service in St. John's Church, Oakland.

The Lenten offerings from the Sunday-schools in the Diocese show a falling below not only those of last year but those of any year in this present century. The figures for the five years are as follows: In 1901, \$716.62; 1902, \$810.49; 1903, \$1,028.18; 1904, \$801.27; 1905 (to August 1st), \$565.71.

The Rector of St. Stephen's Church, San Francisco, is supplementing the work of his Sunday-school by an organization termed "St. Stephen's League of Christian Culture." We quote from the leaflet of the League: "It is a society of young people who meet every Sunday evening at 6:45. . . . It is a high-school department of religious instruction. . . . All persons between 16 and 21 years old eligible to membership." The general topic of study this year is the "History of the Christian Church," and at each meeting a paper is read by one of the members on a sub-topic. Papers have already been presented on the following instructive subjects: Apostolic Succession, The Apostolic Church, Days of Persecution, and The Early Fathers. Some of the subjects to be presented are Constantine, The Catacombs, The Crusades, and The Reformation.

From the "Rules" of St. Mark's Church School, by which name the Sunday-school in St. Mark's Church, Berkeley, is called, we print the regulations pertaining to teachers, the strict enforcement of which cannot fail to increase the efficiency of the teaching force:

"Admission. Candidates for teachers must be nominated at a teachers' meeting, and must consult with the Rector. All teachers shall be formally received at a subsequent teachers' meeting before being given a class.

"Duties. Teachers are expected to be punctual, to attend regularly or arrange with substitute when unavoidably absent, to attend teachers' meetings or send excuse, and be ready to report on their work. Teachers are urged to call on scholars, and are requested to give the clergy the names of those absent more than three Sundays, or attending irregularly.

"Resignations. Teachers not attending two Sundays in succession and failing to arrange with substitute, unless satisfactory excuse be made to the Teachers' Association, will be dropped from the list of teachers.

"Substitutes. A substitute is expected to consult with the regular teacher at the beginning of the term, and to keep in touch with the class by occasionally visiting when the regular teacher is present, and to attend at least one teachers' meeting a term."

St. Paul's Sunday-school, Oakland, has issued for distribution in the parish a small folder setting forth information about the course of study and the discipline of the school. While parents are invited to send their children, because of the excellent system, it is stated that "we offer no bribes for new scholars." It is asserted in the folder that last year under the present system the school doubled in attendance.

A unique reception was given in the Guild Hall of Christ Church, Alameda, the last Wednesday in August, the purpose of which was to bring together the Sunday-school teachers and the parents of the children in the parish. In addition to a musical program and refreshments, two addresses were made on the importance of Sunday-school work. Christ Church School has adopted the curriculum recommended by the Sunday-school Commission.

DIOCESAN NEWS.

(Continued from page 9.)

San Francisco.—All Saints' Church.—Rev. W. E. Hayes, Rector.—The property on which the Church stands was sold September 13 to the firm of Goldberg, Bowen & Co. The architect is now at work on plans for the removal and enlargement of the building, which will take place early in October. Instead of building a parish house, the basement will probably be utilized, as the land slopes away considerably from the front.

San Francisco.—Cathedral Mission.—Rev. J. P. Turner, priest in charge.—At a recent meeting of the Chapter of the Daughters of the King, amongst other matters of interest discussed was a plan whereby mothers may have their children cared for during the hours of service on Sunday morning. Such a provision would enable many a mother to attend service who otherwise would be prevented.

Work has been started to complete the lower floor of the building. It is hoped to have everything finished and in order by All Saints' Day, November 1st. Two brass tablets—one to the memory of the Rev. W. I. Kip, the other to the memory of Mrs. Judah—will be placed in the Chapel. It is hoped to have

a special service on All Saints' Day, at which these tablets will be unveiled, to mark the completion of the Kip Memorial.

A Quiet Hour Service was held in the Chapel of the Cathedral Mission on Friday evening, September 22, under the auspices of the Brotherhood of St. Andrew. About 25 men were present, and three addresses were made by Mr. George Andrus, the Rev. L. C. Sanford and the Rev. J. P. Turner. The service was held in connection with the Quiet Hour Service held at the Chicago Convention of the Brotherhood at the same hour.

San Francisco.—St. Stephen's Church.—Rev. Ernest Bradley, Rector.—The Monthly Record has resumed its welcome visits to our table. From it we gather the inspiration of a well-ordered enthusiastic parish, doing good work in its many-sided activities. There is a special effort being made to make a substantial payment on the funded debt. There is emphasis laid on the Free Church plan, with its almost inevitable consequence of compelling the Rector to urge the people to give of their means. This is not altogether a disadvantage, and by no means weakens the true position of a church in which the seats are not rented.

There are also notes of work and workers. The League of Christian Culture, the Sunday-school, the Friday Evening Bible Class afford opportunity of instruction to all, both young and old; and a great variety of Guilds and Societies give scope for work to all who can be reached in this way.

Stockton.—St. John's Church.—The Rev. Dr. Starr has returned from the East and resumed his duties at St. John's Church on Sunday, September 3d. The doctor was most agreeably surprised to find the church lighted with electricity, the gift of one of the vestrymen of the parish, and on Wednesday evening, the 20th, he and Mrs. Starr were most pleasantly entertained at a large reception given by the Parish Guild in the Guild Hall.

Watsonville.—All Saints' Church.—Rev. G. H. Jenks, M. D., Rector.—We take the following from the Watsonville Pajaronian:

It is with profound regret that we learn that Rev. Dr. Jenks, Pastor of All Saints' Episcopal Church, of this city, has placed his resignation in the hands of the vestry of the Church, and that it will be acted upon next week.

We understand that the reverend gentleman intends to retire from the ministry and take the rest and ease to which his long and arduous services in the Church entitle him. He has served forty years or more in the ministry, and has led a busy and strenuous life. Now he lays down the burden for younger and stronger hands to pick up.

He is packing up his library and intends dividing it between the Church here and the Episcopal Seminary. His household furniture he will sell, and when he leaves here in October, accompanied by his estimable wife, he intends to go to the Springs for a short stay.

We are sorry to see Dr. Jenks leave us. During his stay here he has made many friends; the Church has flourished under

his ministrations, and the best wishes of the community follow him in his retirement.

ALAMEDA COUNTY.

The Monday Club.—This club met at St. Paul's, Oakland, on the 18th ult. Many of the Alameda County clergy were present, including Chaplain Wallace, whom his younger brethren are always glad to have with them. The Rev. Cecil M. Marrack, of St. Luke's, San Francisco, was a visitor and enjoyed the meeting. The brethren on the mainland hope the clergy of the peninsula will form a similar club, to meet on alternate Mondays so that the two clubs may invite each other. It was decided to hold the annual Sunday-school meeting in the mother Church of St. John, Oakland, as was done last year. The Moulton Lectures were discussed informally, and many suggestions concerning advertising, admission, etc., were made.

Oakland.—St. Andrew's Church.—Rev. O. St. John Scott, Rector.—The Parish is much delighted with the generous gift by Mrs. Todd, a faithful and devoted member, of \$105. It enables the vestry to pay off the note for \$115, known as the Bishop's note, and leaves only the balance of \$75 of a floating indebtedness, which only a year and a half ago amounted to nearly \$1,200. On the 18th ult. the Junior Guild of St. Andrew, through the kind help of Mr. Newton Barry of St. John's, gave a magic lantern show, and the entertainment proved a great success. The "Hunting Season" of the Grizzly Bear Club opens this month. The third musical service was again well rendered, and there was as usual a large congregation.

Oakland.—St. Paul's Church.—Rev. C. T. Walkley, Rector.—In the last number of the Record,—which we gladly welcome again after its summer intermission,—we read that the Rev. R. J. Renison, who has started on his long voyage through lakes, creeks, and portages, to his mission field on Hudson Bay, was bidden God-speed at a surprise party at the Mission Chapel on Alice street, at which a large number were present, and he received further testimony of the sorrow felt at his departure in a present of beautiful books. Mr. Renison hopes to see California again when his duty in the North is done. But his idea of duty plainly renders that but a vague promise.

In attempting to realize that the day of parochial selfishness is past St. Paul's will do what she can to be a real influence in the community for civic and intellectual comity. Many of the parishioners are interested in the kindergartens, services, schools, hospitals, etc. The Parish hopes to have a kindergarten and a dispensary. The chapel has already boys' and girls' clubs, a singing school, a Sunday-school, with week-day services on Wednesday evenings.

The choir began work on the second Sunday in September. Mr. Crandall will continue as heretofore to conduct the choir. Mrs. Fickenscher, former soloist at the Stanford Memorial Church, is soprano soloist. Mr. Fickenscher has been for some years the able organist.

A happy year is anticipated in the musical department of the Parish.

For the new church a lot costing \$18,000 has been purchased. The vestry are about to make an immediate canvass and endeavor to raise the mortgage.

The St. Agnes' Guild began their meetings September 11th. The Grizzly Bears celebrated the "Beginning of the Open Season" the same day.

The report of the Parish Work Chapter shows \$142.90 collected and disbursed for new vestments, laundry bills, and soloist.

In the Sunday-school the experiments of last year will be continued, as they were very successful. The first principle in the system is to place the responsibility where it belongs, on the parents.

While the church attendance has been fairly satisfactory, yet one asks, Why so few? The singing of the congregation has greatly improved, and the Rector is very enthusiastic, aiming at having the best congregational singing in the United States.

The Parish register for June, July, and August records ten baptisms, eight marriages, and nine burials.

West Berkeley.—Church of the Good Shepherd.—Mr. McCollister, a divinity student, read the service and sermon September 17th. There are four workers from outside the Mission: Mr. Harrison, the acting warden and treasurer, who faithfully took charge of the Sunday-school and services during the vacation month; Mr. Cooper, of the senior class of the University and a reader in Ancient History, has resumed his work in the Mission, and is welcomed back. Two new teachers have been added to the Sunday-school: Mrs. Whelman, who is organist at the service, and Miss Jones.

The services have not been well attended, but the Sunday-school shows steady growth, with an attendance of from 30 to 45. The only services now are in the morning. Miss Whitman and Miss Jones have formed a singing class of Sunday-school children which meets Wednesday afternoons. At its first social meeting, held immediately after its formation, the church grounds were packed. West Berkeley has more than doubled its population during the last ten years, and the Church has a splendid field for work there.

LIST OF CLERGY OF THE DIOCESE OF CALIFORNIA.

October, 1905.

Right Rev. William Ford Nichols, D. D., Bishop: 731 California St., San Francisco.

Rev. Geo. T. Baker: Martinez.

Rev. John Bakewell, D. D.: 1219 Telegraph Ave., Oakland.

Rev. Kinsley Blodgett: Menlo Park.

Rev. W. W. Bolton: Belcher Ave., Victoria, B. C.

Rev. W. M. Bours: 1329 Leavenworth St., San Francisco.

Rev. Ernest Bradley: 836 Fulton St., San Francisco.

Rev. W. A. Brewer: St. Matthew's School, San Mateo.

Rev. D. M. Brookman: Hanford.

Rev. F. U. Bugbee: 1129 St. Charles St., Alameda.

Rev. H. F. Carroll: Visalia.

Rev. Hobart Chetwood: Pacific Grove.

Rev. Frederick W. Clampett, D. D.: 1818 Sacramento St., San Francisco.
 Rev. Walter B. Clark: 2949 Steiner St., San Francisco.
 Rev. Henry B. Collier: 1312 Guerrero St., San Francisco.
 Rev. W. E. Couper: Modesto.
 Rev. D. M. M. Crabtree: Redwood City.
 Rev. Griffin M. Cutting: Salinas.
 Ven. J. A. Emery: 731 California St., San Francisco.
 Rev. David J. Evans: 1380 Sacramento St., San Francisco.
 Rev. C. S. Fackenthall: San Luis Obispo.
 Rev. N. B. W. Gallwey: San Mateo.
 Rev. D. C. Gardner: Stanford University.
 Rev. J. G. Gasmann: 1101 Park Ave., Alameda.
 Rev. E. F. Gee: 820 Grove St., Oakland.
 Rev. J. Wilmer Gresham: San Jose.
 Rev. W. Norman Guthrie: 1718 Alameda Ave., Alameda.
 Rev. Wyllys Hall, D. D.: 91 Central Ave., San Francisco.
 Rev. W. A. Hamilton, D. C. L.: Mill Valley.
 Rev. Harvey S. Hanson: Fresno.
 Rev. W. E. Hayes: 1162 Haight St., San Francisco.
 Rev. William Higgs: 120 Julian Ave., San Francisco.
 Rev. E. M. W. Hills: 488 Geary St., S. F.
 Rev. Charles Hitchcock: Military Academy, San Rafael.
 Rev. W. R. H. Hodgkin: University Cottage, 6, Berkeley.
 Rev. Henry Howitt: Mill Valley.
 Rev. James Hulme: 1022 Adeline St., Oakland.
 Rev. G. H. Jenks, M. D.: Watsonville.
 Rev. Edwin Johnson: Asst. Trinity Church, San Jose.
 Rev. John W. Jones: Oskaloosa, Iowa.
 Rev. D. O. Kelley: 2214 Jones St., San Francisco.
 Rev. D. Kendig: 2100 Pine, Philadelphia, Pa.
 Rev. A. W. Kierulff: Shattuck Ave., Berkeley.
 Rev. Charles N. Lathrop: 15 Eleventh St., San Francisco.
 Rev. Hamilton Lee: Hayward.
 Rev. S. J. Lee: 306 Second Ave., San Francisco.
 Rev. Dan Lewis: Los Gatos.
 Rev. F. B. A. Lewis, M. D.: Seabright.
 Rev. J. Otis Lincoln: San Mateo.
 Rev. C. S. Linsley: Paauilo, Hawaii, H. T.
 Rev. William Lucas: Ben Lomond.
 Rev. Clifton Macon: 521 Twenty-ninth St., Oakland.
 Rev. A. A. Mackenzie, Sc. D.: Lakeport.
 Rev. Cecil M. Marrack: 1716 Pac. Ave., San Francisco.
 Rev. George Maxwell: Sausalito.
 Rev. A. A. McAlister, U. S. N.: Mare Island.
 Rev. D. McClure, Ph. D.: 2306 Vallejo St., San Francisco.
 Rev. E. A. McGowan: South Berkeley.
 Rev. J. S. McGowan: Monterey.
 Rev. H. B. Monges: Box 233, Berkeley.
 Rev. Edw. Morgan: New York.
 Rev. Jonathan Nicholas: Raymond.
 Rev. J. A. O'Meara, D. D.: 3521 Clay St., San Francisco.
 Rev. Herbert Parrish: Milwaukee, Wis.
 Rev. E. L. Parsons: 2532 Durant Ave., Berkeley.
 Rev. H. H. Powell: San Mateo.

Rev. William M. Reilly: 2419 California St., San Francisco.
 Rev. J. C. Robbins: Bridgeton, N. J.
 Rev. Paul S. Saito: Japan.
 Rev. Louis C. Sanford: 120 Julian Ave., San Francisco.
 Rev. Nelson Saunders: Merced.
 Rev. O. St. John Scott: 1314½ Tenth St., Oakland.
 Rev. W. C. Shaw: 1251 Twenty-seventh Ave., Fruitvale.
 Rev. R. H. Starr, D. D.: St. John's, Stockton.
 Rev. C. L. Thackeray: Selma.
 Rev. C. O. Tillotson: Santa Cruz.
 Rev. J. F. Trivet: St. Luke's Hospital, San Francisco.
 Rev. J. P. Turner: 246 Second St., San Francisco.
 Rev. W. F. Venables: Belvedere.
 Rev. J. B. Wakefield, D. D.: 168 S. Tenth St., San Jose.
 Rev. Charles T. Walkley: St. Paul's Rectory, Oakland.
 Rev. J. H. Waterman: Long Beach, Cal.
 Rev. Burr M. Weeden: 2150 Van Ness Ave., San Francisco.
 Rev. B. D. Weigle: 530 I St., San Francisco.
 Rev. W. H. Wheeler: Little Falls, N. Y.
 Rev. F. G. Williams: Gilroy.
 Rev. Mardon D. Wilson: 731 California St., San Francisco.
 Rev. J. D. Yoshimura: Japan.
 Rev. W. C. Young: 915 Clay St., San Francisco.

Clergy Officiating Under License of the Bishop, but not Canonically Belonging to the Diocese.

Rev. H. A. Collison: 33 Steuart St., San Francisco.
 Rev. George W. Foote: 445 Spencer Ave., San Jose.
 Rev. W. H. Hoff: San Rafael.
 Rev. W. H. Ratcliff: Berkeley.
 Rev. W. T. Renison: St. Paul's Church, San Francisco.
 Rev. Jas. Simonds: Pacific Grove.
 Rev. Wm. Tuson: Jackson.
 Rev. S. H. Wingfield-Digby: 33 Steuart St., San Francisco.

LITERARY NOTE.

Mr. Thomas Whittaker has just published the report of the Church Congress recently held at Brooklyn, N. Y. The proceedings of this session were especially interesting, by reason of the timeliness of the topics discussed. Among others there were "The Institutional Church," "The Bible as History," "The Church and Public Brigandage," "Theological Movements in the Nineteenth Century."

Thomas Whittaker has just published "Religion and Politics," by Algernon Sidney Crapsey, of Rochester. Mr. Crapsey has a reputation as a fearless and forceful writer and speaker and can be depended upon to handle any subject without gloves.

Mr. William J. Neidig, whose book of poems, "The First Wardens," was recently issued, is a Fellow in English at the University of Chicago. He graduated at Stanford University in 1896, having been a student there from the opening day, and having won several college honors in the way of prize poems and editorships. During the next four or five years he was editor of The Argonaut and other papers in San Francisco, winning also three prizes in short story competitions; and in 1901 he returned to Stanford University as Instructor in English. Last year he was President of the Stanford Alumni Association. He is a native of Iowa, his father and grandfather having been engaged in editorial, political and educational work in that state.

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EXETER, GLOUCESTER, HEREFORD.

These three cathedral cities lie conveniently near to each other. The situation of Exeter on hills sloping backward from the river Exe is remarkably fine. The town hall dates back to the fourteenth century. The cathedral is peculiar in having two massive towers, one on the north and one on the south side, at or close to the transept-ends. The necessity for building strong piers to support a central tower did not, therefore, exist. The towers, in fact, belong to an earlier church of the Norman period. But the newer part is quite old: witness the minstrels' gallery, built in commemoration of the visit of Edward the Black Prince to the city; witness also the venerable west front, with statues in better condition than most. The whole church is nobly built, and I wish it were as nobly maintained. The services, however, are inferior in dignity to those of many a parish church in England, and a vile practice exists of treating the best seats in the choir as appurtenant to certain houses rented from the Dean and Chapter. Not only so, but these seats are closed against the public at all hazards, and on St. Bartholomew's Day at even-song eighteen of them were apparently monopolized by one woman! Anything more calculated to estrange the common people from the church and to annoy decent visitors can hardly be imagined. The appropriation is bad, and the exclusion of all men from the seats when empty is worse. I have seen no such scandal elsewhere.

The old Church of St. Mary (at the) Steps is uncommonly interesting. It is at the foot of Stepcote hill, a street reminding one of the England of Dickens, abounding in children and cats, not scrupulously clean, but most picturesque. There are steps to go down to the church, steps to enter it, and steps inside, so that the church deserves its name. It has one of those carved screens frequently found in West of England churches.

The cathedral of Gloucester was partly in the carpenters' hands when we saw it, stagings being erected in the nave for the musical festival of September. There is a growing feeling against the use of sacred edifices for what are practically concerts, but all the tradesmen are on the other side because the occasion is "good for business." The choir of Gloucester is nearly or quite the best in England for musical skill, and the precentor has a voice like a silver bell. The service, too, is better conducted than at Exeter. We received kind attention from Bishop Mitchinson, the master of Pembroke College, Oxford, who holds a canonry here in connection with his mastership, and who happened to be in residence. The aged bishop, Dr. Ellicott, is on the eve of resigning his active work. Gloucester Cathedral was an abbey until the time of Henry VIII, and the cloisters are as fine as any in Europe. Unlike other cloisters, they are glazed. The close, though not equal to that of Salisbury or Winchester, has a quiet beauty of its own.

The railroad from Gloucester to Hereford goes past the town which gave its name to "the man of Ross" and crosses the little river Wye half a dozen times. Oh, what a beautiful valley! Hereford Cathedral is inferior in size to those which I have briefly described, but it is rich in old monuments and tombs of early bishops. I noticed with curiosity the small bust of Renn Hampden, whose appointment half a century ago (was it not by Lord John Russell?) raised such a storm. The recumbent figure of Bishop Atlay in white marble, though in the ugly chimere and rochet, is admirably executed.

There is at the southwest corner of Gloucester Cathedral one of the best monuments of the Shakespeare sort to be found anywhere. It represents John Jones, who was Burgess of the Parliament at the time of the Gunpowder Plot, and Register (we should now say Registrar) to several successive bishops. The sculptor has made an excellent half-length figure in the ruff and sleeves of the period and has placed at the sides the decades of records, and underneath are ink-horns, books, and a civic sword. The books are inimitable.

Across to the north is that epitaph on Warburton which tempts one to ask, Hath an enemy done this? He is described as

A Prelate

Of the most sublime genius, and exquisite learning,
Both of which talents
He employed thro' a long life
In the support
Of what he firmly believed,
The Christian Religion,
and
Of what he esteemed the best establishment of it,
The Church of England.

What an ambiguous statement! Did "The Divine Legation of Moses" secure for its author no better eulogy?

RICHARD H. THORNTON.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

ST. LUKE'S HOSPITAL.

To the Editor of the Pacific Churchman:

The approach of St. Luke's Day suggests the annual offering for St. Luke's Hospital which, according to the recommendation of the Diocesan Convention, should be made in each parish and mission on the Sunday nearest the festival. This year the precise date for such collection will be October 15th or 22d. According to a recent statement in the Pacific Churchman, little heed has been paid to the convention's recommendation in recent years. Can we not, my brethren of the clergy, this year improve upon the records? Those of us who have been ourselves beneficiaries or have had friends, clerical or lay, recipients of skillful, liberal treatment in the hospital, to say nothing of our liability to become candidates for admission there hereafter, one would think, should prove responsive to the appeal and give our people the opportunity to contribute to the support of this excellent diocesan institution.

HOBART CHETWOOD.

Pacific Grove, September 15, 1905.

LANGUAGE OF ANIMALS.

Have you ever stopped to consider that animals may understand but one language, and actually pine for its familiar sound? Poor dumb creatures, they cannot tell you how their feelings are often hurt. And yet they have as keen and sensitive feelings as many a human being. Just watch an intelligent horse or dog and see how its eyes brighten or its ears are pricked up at the sound of a pleasant voice or kind word. All animals are susceptible to kindness, and love master or mistress according to the treatment they receive. A cross, angry word one day and gentle pats another don't answer. Animals expect and take delight in uniform kindness. Most animals, the horse and dog especially, fully understand the human voice and note its varied accents.

It is said the Hindoos invariably talk to their elephants, whose intelligence in many ways is wonderful. And the Arabs, you probably know, pet and care for their fleet horses like human beings, and govern their camels by a few cries.

Bayard Taylor, the noted traveler, has said, "My associates were always amused whenever I addressed a remark to the big dromedary, who was my property for two months, yet at the end of that time the beast evidently knew the meaning of a number of simple sentences. Some years ago, seeing the hippopotamus in Barnum's Museum looking very stolid and dejected, I spoke to him in English, but he did not even open his eyes. Then I went to the opposite corner of the cage and said in Arabic: 'I know you, come here to me.' He instantly turned his head toward me. I repeated the words and thereupon he came to the corner where I was standing, pressed his huge, ungainly head against the bars of the cage and looked in my face with a touch of delight while I stroked his muzzle. I have two or three times found a lion who recognized the

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same language, and the expression of his eyes seemed positively human."

The elephant is known to be endowed with an exquisite sense of smell. The interior of his trunk is lined with an immense olfactory nerve, by which the animal is able to detect the faintest odors at a distance. The large elephant at the Jardin des Plantes, we are told, was as usual, occupied one morning in taking up the pieces of bread and cake offered to him by the public, when, all of a sudden, he drew in his trunk and continued to follow along the railing of his enclosure, with evident pleasure, a lady who was carrying in her hand a bouquet of orange blossoms.

The lady, having remarked the movements of the elephant, held the bouquet within its reach, and the animal immediately took the flowers, and after having breathed with greedy avidity the perfume for a few moments, again put forth his trunk and restored the bouquet to the lady. To the elephant the orange flower is the most delicious of all odors, and travelers state that in Japan these animals may frequently be seen burying their trunks in the foliage of these trees to enjoy the perfume.

Thus we see that even wild animals may feel homesick and pine for their native air, the scent of their tropical plants, and even the language of their native country. And since our

and has endowed animals, though dumb, with instincts bordering on susceptible faculties and feelings, ought it not to touch our hearts and teach us gentleness towards those over whom the ever-watchful eye of God is as present as with us? —Mrs. A. K. Bloomfield in N. Y. Observer.

Heavenly Father has created all things, both great and small,

Some people imagine that altar lights savor of Romanism, and this because they have received no instruction on the subject. As a matter of fact, one of the laws of the English Church after the Reformation, as we learn from the injunctions of King Edward VI, set forth in 1547, was that there should be two candles upon the high altar. The altar cross with the candlesticks on either side signifies that Jesus Christ, in His two natures, human and divine, the Light of the World, died upon the cross. It is a beautiful symbolism, and something is lost to us by the absence of candlesticks from our altar.—San Rafael Church Messenger.

Be thy best thoughts to work divine addressed;

Do something—do it soon—with all thy might.

An angel's wing would droop if long at rest,

And God Himself inactive were no longer blessed.

—Carlos Wilcox.

HIGH CLASS DRUGGISTS

AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—"Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

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"The Hebrew Prophet," by the Rev. Loring W. Batten, Rector of St. Mark's Church, New York, will be published shortly by the Macmillan Company. The book is described as a brief statement of the origin, development and phenomena of Hebrew prophecy, a divine institution established to foster the moral and spiritual growth of the people of Israel. Its conclusions are the fruit of modern scholarship, but at the same time they are conservative and constructive.

Mary Austin's novel "Isidro" is reported to be one of the best selling books in California, where it is predicted that it will rival "Ramona" in popularity. Mrs. Austin's conception of life during the early mission days is quite different from that in "Before the Gringo Came," by Mrs. Atherton. "Perhaps we are both wrong," said Mrs. Austin, when her attention was called to this point, "but my conception is gained from a long residence among simple Spanish folk."

Professor Edward A. Ross of the University of Nebraska, author of "Social Control," has written a book which The Macmillan Company will issue soon under the title of "The Foundations of Sociology." This book aims to set forth, not what has been or is or ought to be in society, but what tends to be. In the author's view sociology is now living the battle years that biology experienced half a century ago. He attempts to lay down the foundation for a social science that shall withstand the severest logical tests, and formulates the principal truths about society that so far appear to be established.

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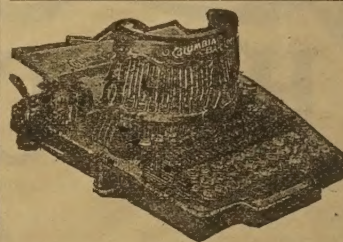
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